

Mind



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Matter

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NO. 31.

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.]

On the 1st of January, 1877, a spirit purporting to be that of F. B. Randolph, once a prominent spiritual medium, speaker, and writer on spiritual and other subjects, gave the following communication which was published in the *Voice of Angels*, of March 1, 1877.

"Greeting from the voiceful shore of the spiritual land to the troubled sea of mundane life. Spiritualists, as a double test, to convince you of my continued existence and continued love to the cause of truth, this message shall be a prophecy, the fulfillment of which will be witnessed by all eyes."

"No less venomous medium of any寺院 or notoriety, practicing within the borders of the United States of America will escape a public prosecution, and a private persecution before the exit of this new-born year. This is the result of an overwhelming majority of spirits who cling to the idea of Jesus; and their plan is to extinguish by force and fraud all media who will not strangle the divine giant of truth in the bands of the Babe of Bethlehem. Let this be at once a friendly greeting and a test prediction."

"One of your most substantial publishing firms will pass through bankruptcy into the hands of the enemy, within the current year, and thenceforward be used against the cause which it now so ably advocates. Money would save it but it will not now do so."

"The most venerable and talented patriarch in your public councils will, within this same memorable year be welcomed with joyous acclaims into the supernal circles; the arrangements for his reception are now under consideration; and a joyful day it will be for us in the eternal sunshine, a sorrowful experience for you in the shadow of the silver-lined darkness."

"Spiritualists rally around your standard bearers, come bravely to the front with money, sympathy and words of cheer, are it be too late, to assist the heroes of the cause."

Given at Chicago, January 1st, 1877, through G. F. Robinson, and forwarded to brother Densmore, February 16th, being a faithful copy of the original communication.

In that truly prophetic communication, we have again the notorious fact, that the spirits of those who were Christian bigots in their earthly lives, and who "cling to the idea of Jesus," are organized for opposition to the work of that portion of the spirit of the departed ones of earth, who are seeking to make known the truth, and to call them to the spirit world. These are distinguished, not by the spirit of one who, when on earth, was a most remarkable man and medium, and who underwent the most bitter persecution and intense suffering on account of his mediumship, than the plan of the spirit world to extinguish by force and fraud all media who will not strangle the divine giant of truth in the bands of the Babe of Bethlehem."

On the 15th of March, following that notification, Mr. Jones was summoned to witness at his editorial post in the office of the *Ridge Philosophical Journal*. The next evening, March 16th, a public seance was given by Mr. and Mrs. James A. Bliss, which I attended. At the close of that seance Mr. Bliss was entranced and controlled by a spirit, whom he identified as F. B. Randolph, who addressed the circle, and spoke like himself. He said, "This is the spirit of Mrs. Holmes, who will not be with us much longer, and she has sent me to tell you that she is ill, and in a few moments the well known form of John King appeared, fully materialized. Addressing me, he expressed his gratification at my being there, and said: 'You see the character of the influences we have to contend against here. There are many who are in this same position of life as myself, to put up a job on the mediums, but we think we will be able to take care of those who are intending it.' I expressed my regret at being so informed, and the hope that if such were the case that the spirit would be abandoned. Mr. Reed, and his associates, who were present, but neither of them said anything. This greatly surprised me, and I concluded that the spirit had spoken the truth, and hence their silence. Soon thereafter the scene closed, no other manifestations took place, and the circle was dismissed."

I had seen enough to satisfy me that the mediums were in serious danger while they remained where there were such infernal psychological conditions, and soon decided to go to the advice I would give them. I said that so long as the seances for the materialization were to be held in the house attending the seance just closed, that neither mortals or spirits could effect anything against them. Mr. Tice assured me that nothing could make him doubt the genuineness of the manifestations while he remained so long, but the condition was, "We will then let you know." So long as it would be believed of that fact, I felt assured that he would protect and defend the mediums against the entity of his family. I therefore urged them under no circumstances to agree to sit for the materializations, and to let the spirit take control of the medium, as Tice had done, and never locked in by his own hands. This they promised me most solemnly to do, and I left, feeling that they would escape the danger which I was convinced surrounded them.

Three days thereafter I received a letter from Mr. Reed, stating that when I had anticipated had come to pass and that Mr. Tice had presented them with arrest for having cheated and defrauded him.

On learning that my advice had been disregarded, I felt so indignant that I did not reply to Mr. Holmes' letter. In a day or two I received a letter from Mr. Reed, and his wife, Mrs. Reed, which purported to give the facts as they had occurred at the time of the alleged detection of fraud on the part of the mediums at Mr. Tice's house. These letters clearly showed me that Mr. and Mrs. Reed had been made the victims of the Catholic church, who, being a member of the same, had been held under the control and control of her priestly masters. The latter fully appreciated the heavy blows which Mr. Jones was dealing against their priestly interests, through the *Ridge Journal*, and his removal became a matter of prime importance to Mr. Dr. Pike and his wife, his best friends. 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MIND AND MATTER.

Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and also those calculated to demonstrate the psychological power and influence of the embodied human intelligence over known physical organs of those sensitive persons known as spiritual mediums. In choosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirit communication will, in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]

Communications received through the mediumship of Alfred Jones, the 23rd, M. S. 32, and taken down by the editor of MIND AND MATTER.

MORNING MASSA.—Ise here an! Lee a gwin to tell you, it was down in a place call Munroe, old Georgia that this here chile was hung, an he was hung in the night time massa, and in dat way dey call lynchin'. Well you sees, dis chile was always a hoss, and he did his life, but yet sees I got plenty o' dis (what you call) in him. He done it, it was in the spirit, and I want you ter see dis moun dat dis chile is stout and hearty, and I forgib all de enemies dat I am, tolle do dis bear tang for de benefit ob dis here chile's soul, in dis here spirit life. (We were remarked, "when you did not go to hell?" "Oh, I knowed I was in de wrong, but de wrong doing was not tentional, massa; it was alway by dis here influence acting on dis here chile. An look here massa, I had two or three companions, day was hung at the same time. Them ar chilen can't see no light. Dare time has not come yet."

Well you sees, all ole frien drid down at de ole place. I was hung about two years ago. I was hung for murdering a constable. Dere was a kind of a row among us darkies, and dis constable went in to stop it and he was killed. They said I did it but not I. (We asked him how he came to control them darkies.) He replied, "It was a spontaneous combustion dat what you call it. I was sucked in and floated here."

JAMES BEATTY.

"Wild Cat" said this spirit had been around the medium for several days and he let him take control to get rid of him.

GOOD MORNING SIR.—In the mortal life, truth is very much disguised, and errors of judgment are frequent through the circumstances in which people are placed. But there is a time when a grand awakening takes place. Some are destined to die at the grave; in others, it is in the after-life. Vainly did I, in this mortal life, strive to understand that which has now become opened to my spiritual vision. How much misery—how much trouble might be avoided, if we could only lay aside our prejudices, and accept the truth as pure and simple. But the world has been so long given over to error, that it has become a hereditary disease. It has been well said that "too much learning makes a man mad," because it warps his intellect; and that which will not square with his own preconceived notions, or is against popular thought and custom, will scarcely ever find anything to do with it. These subtle influences, which abide in a bold and radical thought in his writings, which astonishes even himself, as he reads it afterwards; and when he finds it there, it would destroy the whole tenor of his writings if he were to erase it. Consequently he lets it go out into the world, a bitter thorn to all who come in contact with it. But I do not see the logically, I freed myself from bondage. And oh! what an awakening was there. No man can stand upon this earth and realize all the issues that are taking place around mortal man; but when he reaches the upper stage, like the man in a balloon, he looks down on the struggle of the import of those struggles.

"Christianity, and in fact all religious ideas are incubus upon the backs of struggling humanity. I should think that mankind had, by this time, through dear bought experience, learned enough to cast off these yokes, and to rise up to facts. But, instead of this day after day, these stupid God houses are being erected and scattered broadcast over the land, while poor suffering humanity or a great many of them, are starving for want of bread, comfort, and so on. This is also called a "loss of liberty" and so it is, but only to a certain extent. It does not go far enough. Let us have a humanitarian spirit, and then we can begin to understand that God is infinitely rich, and to whom this world is not more than a rush-light; let them help their fellow-men, and they will be the best providers to the eternal kingdom. And if any man of Almighy God, if he can, let that God suffer, make one of your fellow-creatures suffer. In that creature is the essence—a part of the great eternal whole. If all mankind understood this, and would live accordingly, how happy this world would become, and you, come to lay your head on death, it would be safe passing from one paradise to another. I was known as the wise man of Malmesbury, England. Sign me,

JOSEPH HAVENS,
Chicago, Ills.

Joseph Havens, D. D., L. L. D., was born in Dennis, Mass., January 4, 1816; graduated at Amherst College, 1835; ordained pastor of the Congregational Church, 1836; pastored at New Haven, Conn., 1846-50; professor of mental and moral philosophy in Amherst College, 1850-58; professor of systematic theology in the Chicago Theological Seminary, 1858-70; resigned this place on account of ill health in 1870, and, after a tour on the West and the East, settled in Boston, where he pursued an active and eminent career in teaching and lecturing on ancient and modern philosophy and the English classics. In 1873, he became acting professor of mental and moral philosophy in the Chicago University; and died May 23, 1874.

In addition to numerous sermons and articles in the religious journals and reviews, Dr. Havens published a volume of "Ethics" (1857); "Moral Philosophy" (1860); and a collection of essays entitled "Studies in Philosophy and Theology" (1869). So says J. H. Seelye in "Johnson's Universal Encyclopedia."

"GOOD MORNING, SIR.—Some years have passed away since I changed my state. In this mortal life, especially in my girlhood days, I lived among rather startling changes. My position in life was such that I was exposed to animal passions and political struggles. These things were the lot of my ancestors, and the present generation must suffer in order to build a firmer foundation for the next. All that we are in spirit must be bought by experience. We look down upon the world, and see that "small voice" to lead them according to our best spirit judgment, but it is rarely that we succeed in doing this, for men who fill political and military positions are, as a class, very bigoted and self-willed in their opinions, and but very little enlightened concerning the spirit world."

"Gradually, however, a higher influence will gain the ascendancy, and a purer, nobler and better philosophy will take the place of that which is now dominant religion, because it will be founded on facts, and not on faith. He or she who is willing to go about, by their own example, and to speak right for them, and, aided by spirits, will be able to carry it out."

I was a daughter of Gen. Philip Schuyler of Revolutionary times. I was married to Gen. Cochrane of New York.

Thank you, Sign me,

CATHARINE VAN RIENSCLAER COCHRAN.

Catharine Van Rensselaer Cochran was the youngest child of Gen. Philip and Catharine Van Rensselaer Schuyler. Her girlhood was passed amidst the heat of the military and political controversies which attended the formation of our national government; her father having been sent to defend the Union cause, and came through a protracted life of trials and fame, through which he came triumphant. She married Major James Cochran, whom she survived, and died at Oswego, N. Y., on the 26th of August, 1857. None of these facts did either myself or the medium know, or ought concerning the lady whose spirit purported to communicate to us.—ED.

GOOD MORNING, SIR.—How wonderful and how intricate are the workings of spirit upon matter! In my mortal state I would have called those workings, God; but in the spirit state I find that this God is unapproachable. Spirits that entered into the spirit life in the time of the ancients, I find, very many of them to have not advanced much further than the mere truth. All that you are now, all that you ever have been, and all that you ever will be, must be the result of what you

thought. If you cannot think you have no foundation upon which you can build your future happiness. It is a question with me, to-day, whether man, both in his mortal and immortal state, is not often led by his instincts than by his reason. In cases like these, it is utterly impossible to grasp a highly intellectual and holy happiness. The instinct is seeking for self-gratification, and they bind us closely.

Many relatives and friends of mine, when they hear this communication, will wonder that I should hold forth in such a strain as this, and they will certainly think it much unlike my production; but no one knew the hidden details of my nature, and was every reason to believe, is from communicating spirit. The question of the identity of the spirit communication will, in my opinion, be attempted to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]

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enemies dat I am, tolle do dis bear tang for de benefit ob dis here chile's soul, in dis here spirit life. (We were remarked, "when you did not go to hell?" "Oh, I knowed I was in de wrong, but de wrong doing was not tentional, massa; it was alway by dis here influence acting on dis here chile. An look here massa, I had two or three companions, day was hung at the same time. Them ar chilen can't see no light. Dare time has not come yet."

You may sign me,

HENRY HUME,
Schermerhorn St., Brooklyn, N. Y.

GOOD MORNING, SIR.—Those spirits who are intellectually inclined, when they visit the earth, always come to the plane where they think they can achieve the best results.

For some time I have been listening to different spirit voices, and you see, you have been vastly amused with themselfs of those that control the mortal spirit. Those who imagine they hold the mighty lever of power in the spirit world. Vain and deluded must that spirit be who imagines that because he controlled in the mortal state, he can control in the spiritual state also. This still small voice of spirit is everywhere. It haunts and even events, home. It knocks and waits for you to open the door, to tell it the conditions that will enable it to enter.

Many will say, as the preceding speaker remarked, that this is not the bold and outspoken spirit that is here, but the spirit that is here to-day, they will say that the mind of the medium is not in the mortal state, but is in the after-life. Vainly did I, in this mortal life, strive to understand that which has now become opened to my spiritual vision. How much misery—how much trouble might be avoided, if we could only lay aside our prejudices, and accept the truth as pure and simple. But the world has been so long given over to error, that it has become a hereditary disease. It has been well said that "too much learning makes a man mad," because it warps his intellect; and that which will not square with his own preconceived notions, or is against popular thought and custom, will scarcely ever find anything to do with it. These subtle influences, which abide in a bold and radical thought in his writings, which astonishes even himself, as he reads it afterwards; and when he finds it there, it would destroy the whole tenor of his writings if he were to erase it. Consequently he lets it go out into the world, a bitter thorn to all who come in contact with it. But I do not see the logically, I freed myself from bondage. And oh! what an awakening was there. No man can stand upon this earth and realize all the issues that are taking place around mortal man; but when he reaches the upper stage, like the man in a balloon, he looks down on the struggle of the import of those struggles.

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THOMAS HOBBS.

Thomas Hobbs was one of the most distinguished thinkers of the period of English emigration from Scotland to America. Born April 24, 1588, at Millescombe, Wiltsshire, England. After a thorough preparation, he was sent to Oxford before his sixteenth year, and there studied Aristotle and scholastic philosophy for five years, acquiring certain nominalistic principles which marked all his subsequent growth, although he early adopted a sceptical attitude. After a long life of distinguished literary labor on religious, philosophical and political subjects, in which he took the most advance ground of thought, he passed to the spirit life in December, 1679. Whether he was ever known as "the wise man of Malmesbury," we have no means of knowing.

"Hobbes" and the Indian Camp.

BY JULIA H. JOHNSON.

At the topmost height of one of our mountains in Tyngham, Mass., we prepared a place (naming it Hobes) where gathered, once a year, both Jew and gentile, to hear the "Word" which should go forth from "Spiritual Israel," to the "saving of the nations."

There was a large white flint rock upon the spot, which we called "Enoch's Pillar." We built about the place a fence, and planted fresh young firs, and placed on the ground plenty of moveable seats. In the center was an oval-shaped enclosure, and around it a neat little fence in white, which was said to be the "Mountain of Life." The "Word" was engraven on a stone tablet, which was engraved the "Holy One of Israel." The roadway to this place ran mostly through a dense forest. It was more than a mile in length and very steep. Half way up the ascent was a beautiful level, where the people met, and sat down to listen to the Word.

The camp was a large white flint rock upon the spot, which we called "Enoch's Pillar." We built about the place a fence, and planted fresh young firs, and placed on the ground plenty of moveable seats. In the center was an oval-shaped enclosure, and around it a neat little fence in white, which was said to be the "Mountain of Life." The "Word" was engraven on a stone tablet, which was engraved the "Holy One of Israel."

The same medium also, at the same time passed through inside round of the standing circle, passing before each, saying "I am here before you" before and around in the attitude of silent prayer, holding the heart. After which she audibly addressed each one before passing on. Several said, on reaching home, that she had uttered words entirely in consonance with their musings at that moment. Some were converted, others consoled, and warned to gather up in this sense of spirituality, have a even little crumb bestowed, against the famine which in future we should see." In that period and at those "Mountain meetings," there were many blessed predictions given, and heavenly feasts had. Bread, wine and water of life rained down upon us without fail. Friends and foes, and came through a protracted life of trials and triumph. She married Major James Cochran, whom she survived, and died at Oswego, N. Y., on the 26th of August, 1857. None of these facts did either myself or the medium know, or ought concerning the lady whose spirit purported to communicate to us.—ED.

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struggles. These things were the lot of my ancestors, and the present generation must suffer in order to build a firmer foundation for the next.

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Original Poetry.

For Mind and Matter.

A LOVE LETTER, TO I KNOW WHO!

BY CHARLES THOMPSON.

O! Darling, I am by thy side,
In spirit, night and day.
And thou art here, a happy bride,
Where ere my feet may stray;
And yet my joy is not complete,
For though the fair ideal
To every sense is passing sweet,
Is failing for the real.
Imagine then, my little, dear,
My beating heart, at times, to cease,
O! I am to thy sense made clear,
When thy form entwines;
Help me live o'er the happy days
So blessed is the past:
Lead me to higher, holier ways,
And love's divine repast.
Let love inspire all motives pure,
And lead in wisdom's ways,
That every good may be secure,
In all our future days;
My love, thy smile will keep
Through ages yet to come;
Through love abiding angels speak,
Of our eternal home.

The bonds which chain me, far away,
Are galling chains indeed.
'Tis for thy presence that I pray,
The one great thing I need;
And to be worthy of thy love
Is my supreme desire;
O! help me, Darling, that I prove
All that thou mayst require.
O! blame not if sometimes I seem
To fail, to shrink and flinch,
To let the world, who mayst deem
Shoulder with me prevail.
With thine encouragement and aid,
My progress will be sure;
I'll send all dears doubly paid,
If thy pure love endure.
But should'st thou ever colder seem,
Or love another more,
Think my unworthiness of esteem,
I should my fate deplore.
But when the heart with and wail,
The lighter joys are given,
I'll trust the kindly hand of fate
To change our right to heaven.
Then let our pure affections blend,
And mind and hands unite,
To labor for one glorious end,
In struggling for the right,
Union of purpose for true ends
Will angel bands attract,
Who will conspire to make amends,
And sanction the compact.

Between me and the universe,
Did a death-clasp lay,
But by the mightiest force,
Hath hardly bridged the way,
And thus become the golden link
Of heart, and soul, and mind,
Connecting all I do or think,
With love to all mankind.

No longer do I feel alone,
Nor earth dark and drear,
Each heart-throb finds an answering tone,
Even angels send good cheer!
From every soul a quickening glow
Of sympathy I prove,
And by this token I know
The value of thy love.

hood, and perhaps assisting in the support of a family, and turn him out and put a Chinaman in his place, and what state of affairs we could have? That is precisely the state of affairs we have here; and can you blame us if we complain?

It may be said that there are not enough whites to fill those places. Was that ever true in the East? If not, why should it be true here?

Another objection is that there is in the fact that their prostitutes furnish a cheap means to gratify the lust of boys, which but for their presence here would not exist.

But perhaps as disgusting a practice as any they have brought here is their habit of opium smoking.

Our pamphlet says (page 152): "While this was practised among the Chinese alone, no particular attention was paid to the subject, but very recently not less than eight places have been started, furnished with opium pipes, beds for sleeping off the effects of the drug. These places are frequented by Chinamen and patronized by both white men and women, who visited these dens at all hours of the day and night; the habit and its deadly results becoming so extensive as to call for action on the part of the authorities; and an ordinance was passed which prohibited the keeping of such places, but the practice deeply rooted still continues. The department of police, in enforcing the law with regard to the matter, have found white women and Chinamen lying side by side, under the effects of this drug—a humiliating sight to any one who has any sense of manhood left."

This point, but I will not go into it further, whether we are Christianizing the Chinese, or they are organizing us? Is there not matter enough in this one fact for a whole volume? Think of the depths to which one must have fallen to endure such a position.

O! shame, whither hast thou fed, that thou dost not mantle the cheek of every American! It is not enough that they deprive our youths of their birthright, but they must contaminate them with the foul vices of a barbarous age and race. There are those who prate loudly about our "treaty obligations," and self-sacrifice a higher duty to them.

There are facts they must decide, and will work their way against imposition and opposition. Those who berate all manifestations without candid investigation, like egomists as they themselves, should not hold back the guilty of doing the thing to convince them—not I. For more than twenty years I have been meeting with indubitably pure, genuine, spiritual facts and demonstrations, not a few of them at home, where we have treasured up many dear and sacred mementos. Along the way the Chinese were coming here by the thousands, polluted with all the foul diseases that flesh is heir to; with crimes that make us blush for humanity; with destruction and death, moral and physical, in their most subtle forms; and we are asked not to object, because of "treaty obligations."

When a vessel comes to our ports with contagious diseases, what do we do? We put her in quarantine, wash her, smoke her, and purify her, till the last vestige of disease is gone, before we permit her to come into our wharves.

But when the Chinamen come here by the thousands, polluted with all the foul diseases that flesh is heir to; with crimes that make us blush for humanity; with destruction and death, moral and physical, in their most subtle forms; and we are asked not to object, because of "treaty obligations."

Do you say these evils are local, and limited to a few cities and towns on the Pacific coast? Deceive not yourselves with that idea. So long as they are permitted to come, and there is an appreciable difference in wages here and in China, they will pour a continuous stream upon us from their over-crowded provinces.

Experience tells us that when a tide of emigration sets in a given direction, it continues to flow that way till there is no longer any difference in the condition of things in the place they are leaving, and that they are going.

Think you the Chinese will not except to the rule? Let the history of Chinese migrations answer. But suppose they do not extend farther than they are at present. Suppose their curse is limited to this coast, is it right that we should be compelled, even to it, to gratify a mad and sentimental about Chinese migration?—because there are some unreliable people here whose places they fill?

How far these Mongols are responsible for the uncharitability of our working people is a question of vast importance. That they have directly caused great numbers of our people to become the tools of others' drones of a worse character, is to us a self-evident fact. But of that I will speak more fully under the head of their political influence.

E. G. ANDERSON.

READING, Cal., May 31st, 1879.

[TO BE CONTINUED.]

INTERESTING LETTER FROM THE REV MR. BRIGGS, A UNIVERSALIST CLERGYMAN.

HOW HE BECAME A SPIRITUALIST—HIS WONDERFUL EXPERIENCES AT TERRE HAUTE, IND., AND THE CHEERING INFLUENCES IT SHEDS OVER HIS DECLINING YEARS.

The following interesting letter is from Mr. Briggs, Universalist clergyman, of some forty-five years standing. He is still in full possession of his mental faculties, and like the late Rev. Marion Ballou, of this city, is an outspoken Spiritualist. It is well known that Brittain, Barrett, Peebles, Fishback, Fribough, J. H. Harter, and several others, zealous Spiritualist lecturers, were once Universalist clergymen, and may be ourselves why the Rev. Mr. Morgan, and several Universalists, indulge in such bigotry and bitterness towards Spiritualism. We have taken some of their best speakers and utilized some of their best timber. There are others in the denomination who are thoroughly convinced of the truth of Spiritualism, and are at the broadest butler questions are too clearly to preach what they honestly believe. On the foreheads of a majority of American clergymen, the angels of God have written in letters of fire, "Cowards!" "weighed in the balance and found wanting!" But we must not longer keep secret from Brother Briggs' letter, addressed to E. C. Ladd, Esq., and rejected by the Chicago Daily Times.—ED.

MR. E. C. LADD.

Dear Sir:—As I have recently received several letters from strangers, relating to the matter of my Spiritualism, have concluded to return you an answer with the request that you would have it in the "Times," or in any other paper, if convenient, to give it to the testimony of police officers.

C. P. O'Neil, police officer of Sacramento says, "I do not believe there ever was a genuine convert to Christianity among the Chinese. They profess to get schooling cheap, and for other temporary purposes."

He also claimed that the Catholic missions have been somewhat more successful.

The most sanguine advocates of the christianizing theory do not claim to have effected much among them, while people generally consider the conversion of Chinese as impossible. The evidence that those who have been loudest in their professions of belief in Christianity have afterwards proven the greatest soundrears for their teaching.

Now, reader, in all candor and sincerity, what can we do with such a class of people? They are shown to be nearly all, more or less criminal, and the evil which can be felt in any community where they live.

If any other country, as, for instance, England, were to send fifty or a hundred of their criminals to our shores, what a terrible uproar it would create. Newspapers would be full of it; orators would demand an enlarged army, and it would be made subjects of information to every Red-tape office. It would be demanded, and in case of refusal, perhaps war would be the result. But what would that suppose case be beside the real case?

There would be a few criminals of our race, whose lives we could not save, and when compared with the thousands and tens of thousands which China is annually sending to our shores?

The question has still another bearing upon our morals, of which I have not yet spoken. It is this. Their cheap labor brings an enforced idleness upon them, and the girls, who otherwise find no other profitable employment in filling the places now occupied by the Chinese, "Satan finds some mischief still for idle hands to do." "Satan" is an old and truthful proverb, whether we regard the "Satan" spoken of as a principle or a personality. The Chinese have monopolized all the lighter and industrial arts and occupations, which in the Eastern cities furnish employment for great numbers of boys and girls.

They take away their opportunity of earning an honest living, and drives the boys into "woodlumism" and crime, and the girls to abandonment and prostitution.

It is shown (page 151) that all of the following trades and callings are in the hands of the Chinese: the cigar making, the laundries, peddling, boot and shoe making, making of ladies and children's underwear, of shirt making, of tailoring, of all the light work of the laundry, of embroidery, etc., etc., which, in the Eastern States, is done by boys and girls, is here exclusively in the hands of the Chinese. In your imagination just go through one of your large cities and wherever you find a white boy or girl at work earning an honest liveli-

hood, and perhaps assisting in the support of a family, and turn him out and put a Chinaman in his place, and what state of affairs we could have? That is precisely the state of affairs we have here; and can you blame us if we complain?

It may be said that there are not enough whites to fill those places. Was that ever true in the East? If not, why should it be true here?

Another objection is that there is in the fact that their prostitutes furnish a cheap means to gratify the lust of boys, which but for their presence here would not exist.

But perhaps as disgusting a practice as any they have brought here is their habit of opium smoking.

Our pamphlet says (page 152): "While this was practised among the Chinese alone, no particular attention was paid to the subject, but very recently not less than eight places have been started, furnished with opium pipes, beds for sleeping off the effects of the drug. These places are frequented by Chinamen and patronized by both white men and women, who visited these dens at all hours of the day and night; the habit and its deadly results becoming so extensive as to call for action on the part of the authorities; and an ordinance was passed which prohibited the keeping of such places, but the practice deeply rooted still continues.

The department of police, in enforcing the law with regard to the matter, have found white women and Chinamen lying side by side, under the effects of this drug—a humiliating sight to any one who has any sense of manhood left."

This point, but I will not go into it further,

whether we are Christianizing the Chinese, or they are organizing us? Is there not matter enough in this one fact for a whole volume? Think of the depths to which one must have fallen to endure such a position.

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